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THE UNREASONABLENESS OF Compelling Men TO THE Holy Sacrament OF THE LORDS SUPPER.

Wherein is shewed

That such Compulsion is Contrary to the whole Tenure

of { The GOSPEL, The Common-Prayer, The Articles of the *Church of England*; AND Homily concerning the Sacrament.

In which is Answered a Late Pamphlet, ENTITULED,

The Case of Compelling Men to the Holy Sacrament of the Lords Supper, &c. *Vindicated by the Rules of the Gospel.*

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THE UNREASONABLENESS OF Compelling Men TO THE Holy Sacrament OF THE LORDS SUPPER.

THE Question to be Debated is, *Whether Men ought to be Compelled to come to the Ordinance of the Lords Supper?*

I need not much Explain the meaning of Compulsion, I shall take it in the usual Sense of Common People, and of those that are Compellers in this kind at this day. It Consists therefore in two things,

1. A Denyal unto all Adult Persons, the Exercise of their own Judgment concerning their Fitness, or Unfitness for this Ordinance, and a Liberty of Acting according thereunto. As to the Opinion that they have of themselves, they are to be Over-ruled by the Governours of the Church; and if they Command them to come

they must yield Absolute Obedience, without Examining the Case in their own Consciences, whether they are duely Qualified or no; and Rules of the Gospel, for their own Tryal and Examination are to be laid aside, or at least a Judgment denyed them upon the said Tryal, and Liberty to Act accordingly.

2. Compulsion Consists likewise in the Exercise of an External Force upon any Person, or the Threatning of it, to Constrain him by Suffering, or the Fear of it, to do an Action which he is Averse unto, either from a Natural, Corrupt, or Conscientious Inclination. Compulsion, in the Nature we are Speaking of, and is Pleaded for in this kind, is two Ways Exercised or Threatned, by Excommunication, and External Sufferings, as in Body, Liberty, Estate, *&c.*

Now, We Affirm that it is not the Mind and Will of Christ, that any Persons should be thus dealt with, for not coming to the Lords Supper; Which I prove by these Arguments.

1. It is Evident that Christ hath left a Power in every Man of Examining himself, concerning his own Fitness or Unfitness, Right or Non-Right, to Approach unto this Ordinance; and as he finds himself upon this Examination, so to Act in this kind, either to offer himself, or forbear. This Assertion cannot be Denyed with any Specious Pretence, by any man of Sense, that hath read the Scriptures with Consideration. I shall but Refer the Reader to that known place that speaks so expresly concerning this Ordinance, the Nature, the Abuses of it, and Danger of such Abuses, the manner of its due Dispensation, and the Qualification of Persons Approaching thereunto: 1 *Cor.* 11: 27, 28. *Wherefore whosoever shall eat this Bread, and drink this Cup Unworthily, shall be guilty of the Body and Blood of the Lord.* Now, in these Words is such a Penalty laid upon Unworthy Receiving, That the External Penalties that man can inflict for not Receiving, cannot Equalize this of Unworthy Receiving; and its tyed on so fast to every one that is Acquainted with this place, that the most Serious and Conscientious Christian, can never think he hath done too much in the Search and Examination of his own Heart, in Order to his Sacred and Solemn Approach. And though Wicked, Dissolute, Profane, and Ignorant Men, are to be blamed and sharply Reproved for their Wickedness, by the Ministers of Gods Word, and Punished for it by the Civil Magistrate, whose Province it is; yet, while they so live, they are not to be Reputed to be such as should be admitted by the Church to this Sacred Ordinance, if they did offer themselves, nor to be Punished by the Church or Magistrate for not offering themselves. For, they are not Excluded from this Judgment, concerning themselves, but Commanded to Exercise it. Verse 28. *But let a Man Examine himself, and so let him Eat: i.e.* try whether it be a Priviledge belonging to him. *Examine*; What should he Examine himself of? Whether he

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be a Believer, and whether Christ be in him. 2 *Cor.* 13. 5. Believer or Unbeliever, he must first Examine himself, *Whether he hath Faith in Christ*; and he is to Act according as he finds in himself, and no Man can punish him for so doing: For, as the Tryal is left to himself; so the Judgment upon Tryal, and Acting accordingly, are also. 1 *Cor.* 2. 11. *What Man knows the things of a Man, save the Spirit of Man that is in him?* So that tho' Ministers may and ought to Examine Communicants, yet their own Examination is first; and their own Judgment at last must carry it against all the World; none can Question him for it.

Now if any should say, That the Duty of Probation and Self Examination is Required before the Approach to this Ordinance, but the Judgement passed, is to be by the Church or Minister; I Answer, The Churches and Ministers Judgment ought both to be had as Super-added, and Confirming to a Man in this Case, or Prohibiting him in Case they find him unfit. But his own Judgment must first pass; and it is such a Judgment which the Church or Minister cannot give, because they are not capable of making that Examination of him which he himself is; *No man knows the things of a man, but the Spirit of a man*; They are never Capable of Trying in the same kind. And now to shew you how Consonant the Spirit of God is to it self; See Verse 31. *If we would Judge our Selves, we should not be Judged*; for having said, Verse 29. *That he that Eateth Unworthily, Eateth Judgment:* And therefore Verse 30. *That many were Sick and Weak, and many fallen asleep*, for their Unworthy coming to the Lords Supper; He tells them, if they would judge themselves more, and be more Cautious upon Examinations how they did Approach, they would not suffer so much upon this Account; *i.e.* they would not be so afflicted, speaking of the True Believers; and tells them when they are so judged by outward Afflictions, for their Careless and Formal Approaches, it is Gods Fatherly Chastening of them, to bring them to a sight of, and Repentance for this Sin of Rash-Receiving, That they should not be Condemned with the World: Verse 32.

2. Compulsion to the Lords Supper, necessitates men to come thereto in a known Sin, and the Actual Commission of it. There's no man that comes to any Ordinance by force of Suffering, or fear of punishment, but comes in Hypocrisy; for he would not come, were it not for that. Now, if he be Conscientious, it's from a Principle of Conscience that he would not come; and that Principle of Conscience can be but one of these two things, either that he doubts of the lawfulness of the act, or that he is fully satisfied that it is unlawful. If it be the first only, and goes over to that doubt to the Ordinance, meerly for fear of punishment, and otherwise would forbear, he Sins; doubted-of Actions being always better forborn than done. The Apostle saith, *He that eats* Common Food, *and doubts, is Damned*; *Rom.* 14.

23. much more that of the Sacrament. But if he be satisfied, that for this or that reason agreeable to Gods Word, if he comes to the Sacrament, he shall certainly Sin, then he comes and commits a presumptuous Sin, and is guilty of an act of the highest Hypocrisy.

3. Compulsion doth necessarily enforce a mixt Communion, contrary to the whole Tenure of the Gospel. And though there will be Hypocrites in the purest Church, notwithstanding the most careful Endeavours; yet the Gospel is wholly against all such ways as may Corrupt the Church, and turn the Church of Christ into the Synagogue of *Satan*. See the description of a Church given by the Apostle *Paul*, 1 *Cor.* 1. 2. *Unto the Church which is at* Corinth, *to them that are Sanctified in Christ Jesus, called to be Saints.* Now there were never any Church-Members made such as these by Compulsions; but Compulsion fills the Church with ignorant and profane people, of whom many having but once read or been told of 1 *Cor.* 11. would never offer themselves to Communicate, till they find themselves in a better State; but being scared by Compulsion, are led along in darkness of mind, and searedness of Conscience; and so brought hand over head to this Ordinance, to the Offence of others, and their own destruction.

Now the Lords Supper is an Ordinance of priviledge to every true Believer, it being for the Confirmation and growth of his Faith, concerning his Interest in Christ, and a Symbol of his continual feeding upon him by Faith, and therefore a great Pearl not to be cast before Swine, and exposed to the abuse of every scandalous or ignorant person, that hath not, or it may be, pretends not to have any Interest in Christ; that understands not, nor values his Body and Blood; and therefore discerns it not, nor is able or capable of Examining himself; and if he doth, he finds that he is such an one. It is also the greatest and highest Ordinance of Church-Communion, as the Church is a Body Politick, *or Congregation of the Faithful*; For therein they symbolically eat and drink into one Body; and therefore the Bread is called the Communion of the Body of Christ; and the Wine, the Communion of the Blood of Christ, 1 *Cor.* 10. 17. *For we being many are one Bread, and one Body; for we are all Partakers of that one Bread.* Now if all sorts of people must come in, and be brought in by Compulsion, we expect to eat into a miserable Body, and make our selves Sacramentally one with them: And shall we take the Members of Christ, and make them one Body with known Harlots, Adulterers, Blasphemers, Swearers, Drunkards? I have known them that have Curst God Damn them many times on *Saturday*, and come to the Sacrament of the Lords Supper on *Sunday*. Now the Apostle saith, 1 Cor: 5. 11. *Now I have written unto you not to keep company, if any man that is called a Brother, be a Fornicator, or Covetous, or an Idolator, or a Railer*, (as most of our Compellers are) *or a Drunkard, or an Extortioner, with such*

such an one not to eat. The word is general, but it is most probable that the principal meaning is eating in the Sacrament, because his discourse in this Chapter is about the Excommunication of the Incestuous Person, and seems, verse 10. to allow ordinary civil converse with all sorts, or else we must go out of the World. But if it be understood of withdrawing from civil converse with such as are called Brethren and yet so loose, it must needs imply not to eat with them in so solemn and sacred a manner; for if we may not in the more ordinary, it's an argument from the less to the greater. Those that are to be Excommunicated if in, when out are not to be received in, verse 12, 13.

4. Compulsion to the Sacrament of all sorts of people, infinitely destroys the very nature and end of Church-Office and Discipline. If all sorts of Persons must necessarily be brought to the Communion, let them be what they will, then they are allowable Members when brought, and not to be cast out for those Offences, notwithstanding which they are to be admitted: and then there is no use of Admonition or Excommunication of such persons for any defect or enormity in their Morals; and then Church-Government is not set up for the punishment of Evil Doers, or to use any means to make them ashamed; there needs only a compulsive power to bring men in (which the Magistrate may use) there needs none to put them out; nor needs there the Ministerial Power, which is to separate between the precious and the vile. And there is no Ordinance of Christ so much of that nature wherein the Ministerial Office is so much exercised, as in the Lords Supper. Therefore Compulsion of this kind destroys all the end of Discipline, and the whole Doctrine of the Apostle in 1 *Cor.* 5. falls to the ground. For if the Censures of the Church take no place on profane Communicants, they have nothing to do with them that are Adult, and no Communicants the Apostle is Express for that ver. 12. *What have I to do with them that are without? Do you not Judge them that are within: God Judgeth them that are without; therefore take from among your selves that wicked person;* ἐξ ὑμῶν αὐτῶν ἐξαρεῖτε, not from among others; the power the Church hath to exercise is only over the Adult Communicants in matter of Excommunication; as for others that are not so, God deals with them in his way of Providential Proceeding as Governour of the World; for the Church might say, What shall be done with all other Incestuous Persons in the Town? He saith, trouble not your self to judg them, you have no power over them leave them to God, be sure only to remove such wicked persons from among your selves, and be sure let in as few as possible; have no Church Communion with such.

V. Compulsion makes Religion Conremptible, and opens a gap to all manner of Atheism and Profaneness, by prostituting an Ordinance which the Spirit of God lays so much stress upon as Sacred. People will have a very low Esteem of the Ministers and Ministry, notwithstanding all the

Preaching for Holineſs and Morality; ſeeing that when it comes to the Touch-ſtone, the moſt Looſe, Ignorant, and Profligate, are Eſteemed as good Chriſtians as the beſt, and are forced in, (it may be againſt their own Convictions) to the higheſt Priviledges of the Goſpel, as true Partakers of Chriſt, which lulls them aſleep in their Wickedneſs, and Works a Searedneſs of Conſcience againſt all Admonitions and Reproofs: And ſeeing they may be ſo Wicked, and yet by the Officers of Chriſt, and ſo Sacred a Participation, be Declared Holy, their own Conſciences, telling them otherwiſe, they look upon Religion as a meer Sham, and no weighty thing; but deſpiſe God, the Church and Miniſtry in their Heart, and ſhew it daily by their words and actions. Thus the Lords Oblation is made to ſtink.

VI. That which renders a Religious Act, neither acceptable to God, nor Comfortable to our ſelves, ought not to be done to bring us to the Lords Supper: But Compulſion doth ſo. (1) God accepts no forced Service, it muſt be a Free-Will Offering, it muſt be in and from the Spirit, hearty, free and willing; whereas that which is forced every one knows it not. (2) Its not for my Comfort and Edification, when my Conſcience tells me, I partake in the very commiſſion of a known Sin, *viz.* Hypocriſy; and it may be under the Guilt of thouſands more, not diſcerning the Lords Body, and therefore Guilty of the Body and Blood of Chriſt, and Eat and Drink Judgment to my ſelf.

VII. Chriſt or his Apoſtles never exerciſed any Compulſive Power in Order to bring Men to the Holy Communion, nor Authoriſed any ſo to do; There is not the leaſt mention in the New Teſtament, that any Church, or Officers thereof, ever cenſured any Perſon for not comming to the Sacrament of the Lords Supper; or that any Suffering in Body or Goods were inflicted by the Church or Civil Magiſtrate, or by God himſelf, by any immediate ſtroak of Providence, upon this account. What Cenſures or Judicial Proceedings we read of, in the one kind or the other, were for Prophanation of Gods Holy Inſtitutions, in order to, or ſubſequent to Expulſion from the Communion of the Church. This Argument we are the rather induced to bring, becauſe of that Virulent and Audacious Pamphlet lately thruſt out; Entituled, *The Caſe of Compelling Men to the Holy Sacrament of the Lords Supper, conſidered*, &c. Wherein he undertakes to prove that ſuch Compulſion is and may be vindicated by the Rules of the Goſpel, from the Common and Popular Objections againſt it. We intend not to follow him in all his Exclamations, Abuſes, Sophiſtry's, Windings and Shifts: But make a ſhort cut to his burrow, where the Fox would Earth himſelf. He pretends to accompliſh this great deſign, by two uſual fair wayes of Arguing from Scripture, by precept and Example. *Firſt*, He finds the Word Compel, *Luke* 14. 23. in a Parable of inviting Gueſts to a

Feast, and this is the Precept, and saith *Pag.* 5. *On this place he lays the Foundation of this Apology*, and the Reader may see in the threshold of it, how he Stumbles, Jumbles, Mumbles, and Abuses the Text. He saith, *Pag.* 1.

I can scarce ever read our Saviours Famous Parable of the Nobleman's making a great Feast, sending out Servants to invite Guests; the unsuccessfulness of the invitation, and the Silly, Unworthy Excuses framed against it, till at last the Lord was constrained to Arm other Servants with Power to Compel them to come in; but my mind is still running on a Parallel between these things and our present Circumstances, with respect to the Holy Sacrament of the Lords Supper, as well as some other things.

You see here that he is an Excellent *Geometrician* (whoever he be, that is the Author,) for he no sooner takes the text in hand, but he falls on making *Paralellograms*, and squaring the Text to the Immaginations of his own Brain. Its a marvellous Skill some Divines have, καταλυειν τον λογον τε θεε, of Blending Texts with their own humours, and making a nose of wax of them; but I would be as Charitable as may be of the Author, and rather Suppose that his rigorous acid Passions had so much precipitated his sublime notions, that he gave himself not leave to read the Text. For he tells us,

First, That it was a Noble-Man.

Secondly, That he sent out more Servants then one to invite, he means more Sorts.

Thirdly, That the Lord armed the Second Sort with Power to Compel in the Excusers; whereas the Man that made the Feast sent one Servant, or one Sort of Servants to all the kinds of Guests, and he armed them, the Second and the Third Message, with no more Power then the First; and never so much as sent them to the First Guests that made Excuses, but protested against them that they should never taste of his Supper.

The Scheme of Parallel, I suppose is thus Erected in his cerebrosity: As the *Noble-Man* made a Feast, and sent his Servants to Invite Guests thereunto, which made Excuses and Refused to come; and thereupon he Armed other Servants with Power, and Compelled these Excusers into the Feast: So *Christ* our Lord

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making a Feaſt of his Holy Supper in a Pariſh, and ſending the Miniſter or Curate, and other Church Officers, to warn them in, and they make ſilly Excuſes; one that he is a common Swearer, another that he is a Drunkard, another a Whore-Maſter, another he is not Satisfyed in his Conſcience, by Reaſon of ſome Scruples that ariſe betwixt God and his Soul; He finds he cannot come to Gods Honour and his own Edification, *&c.* Hereupon the Lord ſends other Servants [*Civil Magiſtrates*] armed with Power to Compel them in, by Impriſonment, Confiſcation, *&c.* I ſuppoſe this is the Exact Parallel, according to the Compellers mind, ſo that a Perpendicular will cut both the lines at ſquare Angles.

He ſaith *Pag.* 6. *That he agrees indeed, that its a common Rule of Divines, that Parables are not to be argued from, but only in the many thing intended by them; yet our Collection relyes upon a certain Reaſon, and that is, the decorum and propriety of ſpeaking, that our Saviour obſerved in all his diſcourſes, and how far he was from unjuſtifiable and unbecomming Phraſes, though it were purely incidental, and never ſo collateral, or beſide the great matter that he intended to ſay.*

It ſeems if our Saviour did not mean as the Compeller doth, then he Expreſſed himſelf in unjuſtifiable and unbecomming Phraſes; unleſs he meant by Compelling the uſing Armed force to bring men into Religion; and it ſeems this word is ſpoken by the by, and Incidental only, and not the main intended thing, and therefore he Reaſons not from that, but makes a Collection from a certain Reaſon, to prove a certain thing, that no Divine ever evinced upon good grounds from the Parable, *i.e.* That Men ought to be Compell'd to the Sacrament. But he goes on.

We may reſt aſſured, that no ſuch Expreſſions had fallen from him, had he intended that a Man ſhould be purely at his own Liberty in matters of Religion.

I find here now he is no Free-willer, He is not for Mens uſing the Freedom of their Wills in Matters of Religion; he will have them forced, by Armed force; as the *Spaniards* brought in the *Indians* to Baptiſme. But ſee how he ſtarts from the Queſtion, and

and lets fly at Rovers, and forgets the Queſtion, and talkes o Religion in General.

If the Argument be brought home, it muſt run thus, If it be unlawful and Contrary to the Temper of the Goſpel to uſe any force at all; either to reſtrain Men from Evil, or tye them to that which is good: *Chriſt* would not have uſed ſo unbecomming a Phraſe, and Contrary to his Diſpenſation with Men, *Viz.* as Compel: *Et Ergo.*

Here's a great many Ambiguities in the Antecedent aſſumed.

Firſt, What is meant by any force at all: is it Moral Perſwaſion, or External Compulſion? Is it Eccleſiaſtical or Civil? And what's reſtraining Men from Evil, or tying to that which is good? Is it Argumentative, or Coercive? Is it with Bridles and Halters, as Horſes and Dogs? I know no Body Deny's the Civil Power of the *Magiſtrate*, about good and Evil, belonging to his *Province*, *in Genere morali & Civili:* But their *morale Eccleſiaſticum*, that belongs only to the Province of the Church; and the Queſtion is, Whether the Church in caſe of Church-offences, may uſe the Sword of the Magiſtrate? I know not but it is as Juſtifiable for the Magiſtrate to uſe the Churches Sword, and Excommunicate Men, as the Church to Extend theirs to the Bodies and Eſtates of Men: But we will go no further here. What if the Goſpel doth allow a Coercive Power to the Church, doth it therefore impower them to force in Members, or uſe this Power towards Non-Communicants? And is it our Saviours meaning, that his Servants ſhould compel them into the Sacrament?

This Text hath been horridly abuſed, by a ſort of Compelling Splenitick Theologues, that have ſeared Conſciences, thick Sculls, and hard Hands; whereby I believe for ſome Ages, no word in Scripture hath coſt the Faithful more Expence of Money and Blood too. I ſhall Briefly ſhew that here's nothing in the Text intended, which is deſigned and practiſed by ſuch ſort of Men.

For *Firſt*, Take the Story abſtractly, as a thing that hath probably been or might be, and ſuppoſe it in the moſt extended acceptation: That the Man here making a Feaſt, was a *Nobleman*, *Lawyer*, or *Juſtice of Peace*, and Inviting his Rich Neighbours or Tenants thereunto, and they excuſing, and thereby refuſing to come; if he deſigned in the whole Invitation, to uſe External Compulſion by force, armed in any ſence, he would have ſent this force againſt them before he had ſent to others of a meaner rank;

he would either ſent out his Warrant to Seiz them and lay them in a Goal, or Eſtreats to ſeiz ſomething of their Eſtates, a Yoke of Oxen or ſome ſuch thing, which would either ſoon have brought in thoſe Hog-grubbers, or brought in ſome profit by them But there's no ſence for it, to think that he would ſend no armed force to them; but Immediately turn his Power againſt a parcel of Louſy Beggars, and fetch them in by heards; if ſo, ſurely they were not ſo Wiſe in their Generation, as this; for we ſay, *Sue a Beggar and get a Louſe.* Beſides, there was no need to ſend an armed Power to fetch in a Company of Hunger-ſtarved Beggars to a Feaſt; neither was it rational to do it at the firſt Invitation; for he had no reaſon to think they would refuſe, by reaſon of Fulneſs or obſtinacy; but if for any thing, for fear that it was only a Sham of the Gentlemans, to catch them in his Net, and lay them by the Heels, and therefore he ſends but one Servant to perſwade them by all poſſible Arguments, and Compel them that way, to believe his Maſters Clemency and Bountiful Inclinations towards them. Had they ſeen the Conſtables come with their Staves, or any Miltary force, they would ſoon betook themſelves to their Heels, and run away; neither was it like that one Servant could take ſuch a crue of ſturdy Rogues, and brought them away by force.

Secondly, Take it in the True Symbolick meaning, as a Parable, That God makes (as near as may be to the Compellers ſence) a great Feaſt of fat things, *i. e.* The Lord *Jeſus Chriſt* prepared and propounded in all his Fulneſs, Excellencies, and Priviledges, by the Miniſtry of the Goſpel; He ſends his Miniſters only of one ſort, *i. e.* Eccleſiaſtical.

Firſt, To the *Scribes* and *Pharifees*, *Rulers* and *Elders* of the *Jewiſh Church*, who Excuſing, he paſſeth them by, and proteſts againſt them, neither uſeth any Church cenſure againſt them, (having unchurcht them before) nor any Magiſtratical, or Military Power, to bring them into the Goſpel Church; but ſends to ſome meaner ſort, many of which were gathered in, or turns to the Gentiles, and calls them, a Company of Poor wretched Idolaters; it may be the richer ſort of them too, may be included in the firſt Excuſers, becauſe the *Apoſtle* ſaith, *Not many Rich, not many Noble*; and our Saviour ſaith, *The Poor receive the Goſpel*; therefore ſends his Apoſtles and Miniſters, to Invite and Perſwade the Poorer and Meaner ſort, to believe the Mercy

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of God in *Christ* to Poor Sinners, and that notwithstanding all the Terrors of the Law, which the Ministry of the Gospel Convinceth them to be under; and that God is ready to be Gracious to, and accept them in *Jesus Christ*, who is Described, Commended and Propounded to them in the Gospel; and this Compulsion at the most, is no more, then to tell them that God was in *Christ* reconciling the World unto himself; and therefore as Ambassadors for God, beseech them to be reconciled to God; and this is all the armed force here Intended, the Spiritual Weapons of the Word and Spirit, mighty to Compel or Constrain the most obstinate Sinners; even such as our Compeller seems to be a Brother of, *Paul* in his unconverted Estate, who then was of his mind, and Practised like him; and I find the Word here used applyed to External Force upon Body and Goods, in the New Testament, nowhere else, but in *Acts* 26. 10, 11. Where *Paul* tells us what he did to the Church, when he was of the Compellers mind, *I Punished them oft in every Synagogue, and Compelled them to Blaspheme*; (to Compel Men to play the Hypocrite, is next door to it;) *being excedingly mad against them, I Persecuted them unto strange Cities.*

3. I argue therefore from the most usual acceptation of ἀναγκάζω in the New Testament, that it's no where used in the Compellers sence, but in that stigmatizing place, that may serve only for a Land Mark to warn all true Ministers and Christians to be careful of this Rock of Compulsion by armed force, that they split not themselves upon it. That the Compeller may be constrained to a better understanding of the place, let him take the true sence from two or three Interpreters, which most Learned Men have a value for; *Piscator* and *Grotius*, and *Lucas Brugensis*; *Piscator* upon *Compelle Ingredi*, *compel to come in*; saith, That those that are here meant, are the poor Out-cast scattered Gentiles, and the meaning of the Word *Compulsio* is the Efficacy of Gods Grace prevailing on them, according to that *John* 6. *None cometh unto me except the Father draw him*, and therefore hence he observes, for the obtaining of Eternal Life, there is need of the Efficacy of the Holy Ghost, perswading us by the acknowledgment of the Word of our own proper Spiritual Poverty, and our spiritual diseases (*i. e.* Ignorance of God, impotenty in doing good, and last of all, of all kind of Vices) and working us to a closure with, and acceptance of Gods Bounty towards us, and

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care of us. *Lucas Brugenſ.* ſaith on this phraſe; [*Compell to come in*] thus: If happily, either they diſdain the Invitation, or by reaſon of ſhame do not dare; by the word [*Compel*] he ſignifies, 1. The earneſt deſire, and greateſt Bounty of the Maſter of the houſe, *&c.*

2. The great force and power of the Goſpel.

Gretius on this place ſaith, This place brings to my mind a Famous Doctor among the Ancients, who when formerly he had vehemently aſſerted in many Books, *That none was to be Compelled to the Profeſſion of the Faith* (in which matter doubtleſs, he ſpake no other thing, then what *Juſtinus*, *Athanaſius*, *Tertullian*, *Arnobius*, *Minutius*, *Lactantius*, and others had ſpoken, that had lived before) ſoon after he produceth it to confirm his changed Opinion of this place, as if they *were to be Compelled which were by the Hedges*, i. e. As he interprets it, who cauſe Diviſions in the Church; by which Example it appears, how much otherwiſe we judge of things when we look impartially into them, then when a matter of Fact comes to be debated, whereby it comes to paſs, that Second Thoughts are not always beſt. For the Pertinaciouſneſs of the *Donatiſts* forc'd him to this Interpretation, whom that he might upon all occaſions put to their ſhifts, he took this *Javelin* ſtill in hand. When as indeed this place manifeſtly concerns the *Gentiles*, not yet Profeſſing the Faith, whom he (the *Doctor*) would not have not then compelled to the Faith, though he thought that Chriſtians ought to be compelled to the Unity of Profeſſion. But how many things in the Parables which have a proper Preſence in the thing ſignifying, have nothing but a very figurative ſence in the thing ſignified? In this very Story the word ἀναγκάζω can't be underſtood of Corporal Puuiſhments, or Threats of Puniſhments, for Gueſts are wont to come in no otherwiſe then by Importunate Beſeechings.

Jeſus Compelled his Diſciples (the ſame word there uſed) *to go into the Ship*, ſo *Mark* 6. 45. which certainly he did neither by forceable thruſting or dragging them, but by the authority of his Injunction. Again, *Luke* 24. 29. the two Diſciples that went to *Emaus*, they compelled Jeſus, παρεβιάσαντο, a word that ſignifies compelling more then ἀναγκάζω even offering violence only by inſtant importunity. *Peter* is ſaid *Gal.* 2. 14. *to Compel the Gentiles to Judaiſm*, *viz.* not by armed force, but by his Example [the ſame

same ἀναγκάζειν is there used] So the *Gentiles* were as it were compelled to the Faith, whilst the Apostles were the Promoters of them thereto in season and out of season, 2 *Tim.* 4. 2. *They beseech them in Christs stead, and for his sake*; they add, *the Authority of Miracles and the Example of a most innocent life*, 1 *Thes.* 2. 10. What this Learned Interpreter saith more on this place to the same purpose, may be seen in his Comment, and *Mathew Pool's* Synopsis.

So that you see the Compellers collection from a certain kind of reason of a Propriety of Speech, his incidental argument for compulsion by armed force to Religion, or any part of it, from this place, falls to ground, and his *Innuendo* of the Gospel compelling them to come to the Lords Supper, therefrom, it being the least intention of our Saviour so much as to call poor blind profane Sinners to the highest ordinances at first, but to receive himself by Faith, that they being sensible of their nasty Sins, blindness and lameness, may Repent of them, *Put off the Rags of their own Righteousness, and put on the Robes of his Righteousness by Faith*, that so they may be qualified by the exercise of Faith & Holiness in their own Conscience upon Examination, as also in the well-grounded Opinion of the Church and Officers, for so high a priviledge as this Ordinance; hence he much less intends by this Expression to compel them by Excommunication, Imprisonments, Estreates, *&c.* And therefore the propriety of Speech stands good on our side, and that in the judgment of those above mentioned Learned Interpreters: The Phrase would have been more unjustifiable (to use the Compellers terms) and unbecoming our Saviours wonted Decorum, in the sence which we have Refuted.

And now the rottenness of his Foundation-work is discovered, we shall but briefly shew how his Superstructure will necessarily drop to the ground, there being not one place of Scripture mentioned by him, that so much as looks towards a proof of his assertion, neither doth he dare to make a close Logical Application of them to the Question in hand, but fights like *Don Quixot* with the Windmill, huffs and puffs, and here I could have you, and there I could have you. But we will only try how his *mediums* will bear the conclusion of the question in hand, and so leave him to sweat in his grease.

As for his seven general and abstracted considerations, they are only the Efforts of his *Cholera Morbus*, nothing but a parcel of

of Trapezia's, and not meated as Paralellograms. Page 6. he saith,

2dly, *I shall enquire immediately into the Merits of the Cause, and Examine it by the Rules and Measures of the Gospel.*

This now we would be at, and we come with hungry Appetites to see what a Feast he will provide us out of the Gospel, and what Rules there he will find to take his measures by; but we foully suspect he will entertain us with a bit and a knock.

This (he saith page 15.) *is the more needful to be stated with heed and caution, because the great clamour is upon it.*

1. *That it's not Consonant to the Gospel to use any force at all to men in matters of Religion* [This is Learned *Grotius*'s Opinion] *and That nothing but Papal Usurpation and Cruelty hath introduced the practice of it.*

Some men of great Note for Theology have said so, and believe they have proved it by more sound Arguments then all our Compellers can Answer, any other way then by a Club; But the Reader may see how greedily this Compeller licks up the Vomit of Popery, which this Nation hath so long ago spued up, by another more incidental expression of his.

Page 4. *Tender Consciences have too commonly hard hands---- Some men have begun with the Supremacy and Faults of* Aaron, *only that they might the more successfully cast down the Government of* Moses.

See how he licks his lips at the Popes Supremacy; any man of sence may know his meaning by his mumping, how he casts dirt upon our first Reformers, and the present Establishment; and reckons nothing can maintain *Moses*'s Government, so well as *Aaron*'s *Supremacy*; I am sure when *Aaron* assumed it of Old, he made a Golden Calf, and made *Israel* to sin; and such Calfs hath the *Romish Aaron* still made, when they had the Supremacy here in *England*. But to return.

2. *That however if there be any footsteps of force and rigour there, or that the Gospel mentions any such thing, yet that Rigour* [an ill-favoured Gospel-term] *was purely Spiritual. Church-censures were her only Arms, and Excommunication the only punishment that she did inflict. But the Body and Estate, and the External Concerns of Men, were untouched*; so we say and affirm (laying aside your improper term of *purely Spiritual*) that Ecclesiastical Censures were all the punishment any Church in the Gospel ever exercised; what ever were inflicted on Body or Goods, was by the immediate hand of God, not as by any power the Church was invested with, to punish men in Body or Goods.

These are the popular, and (in some mens apprehensions) very plausible exceptions against these things. If I can make these two things clear in opposition to what is objected, I shall do enough in this. [Now we come to his Rapiers Point, and he makes two Passes] *That the Doctrine of the Gospel doth warrant the Exercise of Force and rigour* [he will have that word, He's some rigid Divine] *in matters of Religion, where men will not be governed, and kept within due bounds by the Precepts and Rules of it, and Conscience of their Duty.*

If this be proved it will not conclude the Question in the Title page, for it must run thus, and the Argument must stand thus: If the Gospel doth warrant the Church [That word must come in, but he dodgeth] to exercise Censures [That must be his rigour in this particular] in matters religious, matters where Men will not be governed, by the Rules thereof; Then the Church *hath* power to exercise their Censures, and Excommunicate Non-Communicants for not coming to the Lords Supper: *At*; *Ergo*. We deny the consequence, and say the Church hath power for Censuring obstinately offending *Members*, but none over Adult Non-Members or Non-Communicants. Likewise we challenge the Compeller to give instance of any person Excommunicated by Christ or his Church in the Apostles days, for not coming to the Lords Supper, Member or not Member; but let us see how he guards his Pass, and makes it good.

1. *It would be sufficient Conviction to some men to argue this from Principles of true reason, and from Consequences fairly offering themselves, &c.* Truly, Reason and Strong Arguments will prevail much with Rational Men, but find but little in the Compeller, or ex-

pect none from such Divinity-Men, that instead of fighting fair with the Sword of Gods Word, and the Demonstration of the Spirit, will still be throwing the Brick-bats of Armed Force.

He tells us, Christ hath founded himself a Church in the World, he hath formed it into a Society, the greatest part of Christian Religion consists in Publick Worship; But what of all this? *He saith there are these two things naturally flow from it*: 1. *Christ hath vested his Church with all that Authority absolutely necessary for its Conservation.* 2. *He hath vested his Church with a power of inflicting Punishments.* What of all this? may it therefore be vested with a power that Christ never gave them; he hath vested his Church with a power of cutting off an incorrigible Member, hath he then vested them with a power of forcing in incorrigible Members? A Man hath power to cut off a grangrened finger, *ne pars sincera trahatur*, can he therefore joyn on another finger, and that by Amputation: Excommunication is Spiritual Amputation, it is not Conglutination, it was never used or intended to make Members of them that were none before.

The Church is a Drag-Net, and brings in all sorts of Fish; Hypocrites and false Brethren, will be in the Church.

Its true there will be so; but must therefore Unmaskt Hypocrites, and Profane Persons be drove in by Shoals? if Censures be for the Culling out of those that are Discovered so, such as *Judas*, *Hymenaus*, *Alexander*, and taking them off from Communion, then they are not to be used to Force in such; those that are to be cast out, being in, when Discovered, are not to be fetched in by Force, being Manifestly such.

2. *If it would be sufficient to Argue from Precepts and Charges in Apostolical Writings, yea in the Gospel it self, given to the Governours of the Church.* Here's another Flourish, He can spare some Arguments, He is so well Furnished; What are the Arguments? — Forlooth, *Of Feeding the Flock, and keeping out those Ravenous and Greedy Wolves, that would strive to break in upon it.* — Would this be an Argument to bring in Ravenous Wolves into the Flock? He is a Prime Shepherd, that Hunts the Woods for all the Wolves and Foxes in the Countrey, takes them alive in Gins, and then Folds them every Night with his Sheep. The Reader may see what meer Stuff here is. Now, he hath done with his Arguments from Reason,

Reason, which he saith he might have used, but it seems thinks it best only to set them up like Scare-Crows.

His Arguments from Scripture are, *Ejusdem Farinæ.*

1. From *Mat.* 18. 17. The Argument runs thus, I suppose we must draw it out, for he Loves *Enthememes.* An Offending Brother after he is Proceeded against in the Church, by the Degrees of Admonition there Prescribed, he is to be cast out, and become to the Church as a Heathen and Publicane: Therefore, those that are no Members, but Heathens and Publicans, or as bad or worse, are by Church Censures to be forc'd in, *Cujus Contrarium verum est.*

And this Interpretation I am the more Confirmed in, because I find the same thing Enjoyned to an Excommunicated Person; 1 Cor. 5. 9. This is admirable Sense, that an Excommunicated person is Injoined to be a Heathen and a Publican: But where doth he find it? 2 *Thes.* 3. 14.

That place of 1 *Cor.* 5. is a Charge to the *Corinthians* to Excommunicate the Incestuous Person in Particular, and a Precept in General, to use the like Dealing against any one that's called a Brother, and yet a Railer, Drunkard, Extortioner, *&c.* and from hence he would infer, that Incestuous, Raylers, Drunkards, Extortioners, ought to be forc'd into the Church. 2 *Thes.* 3. 14. is Expresly against his Position: *If any one obey not our Word by Epistle, Mark such an one,* (μὴ συναναμίγνυσθε) be not mingled in Society with him, that he be Ashamed; if he be out, keep him out of Fellowship; if he be in, cast him out.

He saith, *That there's not the Wildest Sect that have come to an Head,* (*no not the Quakers*) *but will Exercise a Power over their Members, and use Rigour.* There is no Sect Wilder than that of Compellers. There's a Prophesy that I have seen above 30 years ago, that concern'd this Sect, I Suppose; it was to this Purpose.

There's a Sect of Whipsters yet behind;
Will Ride the Devil off his Legs, and break his Wind.

But, What of these Sects? They will Exercise a Power over their own Members, and why not? But do they offer to Exercise a Power over your Sect? Must you therefore use Rigour to the Quakers,

who say, and declare, they neither are nor will be your Mem bers? Whatever the Tender Consciences hand is, I am sure the Compellers hand is harder then his Arguments. He comes now to his last Pass, and now he throws Firebrands, &c. like *Solomon*'s mad man.

I have Observed as a full answer to the Objection, That these Penalties were not purely Spiritual, but did reach to the Persons and External Interests of Men. — Now, he hath got *Goliahs* Sword, and you shall see how Pitifully the poor Wretch Manageth it, he can't lift it with both hands; nay, he takes it by the wrong End, and after all his Flourish, we have nothing, but, *I shall Consider, I shall Consider.* And what is it? Pag. 25.

1. *I shall Consider some Punishments inflicted in the Gospel, which were not only Spiritual, but did reach to the Body, yea, very Life, and all other External Interests of Men.*

If you Consider them aright, there were none of them Church Acts, or Inflicted by Ordinary Ministers, neither was the Church Vested with such a Power as to Extend to Temporal Punishments, but let us Consider his Instances, how they bear towards the matter in Debate; The first is, that of *Ananias* and *Saphira*, Act. 5. being struck Dead for Fraud, Hypocrisy and Lying. *Ergo* there is a Power in the Church, to punish mens Carcasses.

1. No true Divine will admit of Arguing an Ordinary Church-Power, from an Extraordinary Apostolical Power; All the Apostles had Power in all the Churches: But, every Ordinary Minister hath not; the Apostles had a Power of working Miracles, Gods Power Accompanying, among which this was one, which they Ascribed to Gods immediate hand, and not to themselves; must this Power therefore remain? We know it ceased some Ages before any Christian Magistrate arose, and the Church of Christ Subsisted without the Infliction of Punishments on Body or Estate, by the one or the other.

2. If this were Granted that there hath been, or is such a Power in the cutting off Gangreen'd members, even by Death; doth it follow, that they must Imprison, Hang, or burn Fraudulent Persons, and Lyars, that never were in Communion, nor think themselves fit for so Sacred an Ordinance, because they come not to the

the Communion of the Church? This is for the Church to use a Power, not for Edification but Destruction, either to destroy Poor People Body and Soul; or by Fear to fright them into Communion of the Church, which tends to the Ruine of it. *Annanias* and *Saphira* was struck Dead by an immediate Hand of Heaven, for their Hypocrisy and Lying; therefore Men are to be forced by Armed Power to partake of the Lords Supper in a Sin of Hypocrisy, whereby they lye to the Holy Ghost as much as *Annanias*, &c.

Another Instance, 1 Cor. 11. 30. *For this many are Sick and Weak among you, and many fall asleep.* For what? for prophaning the Lords Supper, Eating and Drinking Unworthily; not for Absenting themselves when they upon Examination of themselves have found by a true Judgment of their Consciences, that they were not fit; and by whose Power were they Sick and Weak? by the Churches, Inflicting any Penal Law upon them? No, by Gods immediate hand, Vindicating the Purity of his Ordinance against the false Judgments they made of them; therefore he saith, *Judge your selves, that you be not Judged by the Lord.* His Argument must stand thus: Many were among the *Corinthians* Sick and Weak, &c. upon unworthy Receiving: *Ergo,* the Church hath Power of Body, and goods of their Members, or Non-members, and hence they have Power by such Punishments, or the fear of them, to Enforce in men to Unworthy Receiving. All his Arguments run in this manner, He *brings in* 1 Cor. 5. 11. *I have Writ to you not to keep Company, if a man that is called a Brother be a Fornicator, or Covetous, or Idolater, or Railer,* &c. Thence he must argue, if the place be to the purpose, All Covetous Persons, Fornicators, Swearers, Drunkards, &c. must by an Armed Force that the Church is Vested with, be brought into the Company of the Church members, in that Sacred Ordinance.

2dly. *I will Add another Observation that will bring the Matter home, and close to our Present Case, and that is, Excommunication was not purely a Spiritual Punishment, but attended with External Infliction.* — And this is just as close as the other Observation, for what if Excommunication were sometimes Seconded by a Correcting or Judicial hand of Providence? doth it follow that this was *Penes Ecclesiam*, to seiz upon mens Bodies or Goods? Let him In-

ſtance in one Perſon or Eſtate, in Chriſts time, or his Apoſtles, ſeized for a Church Offence, or that ever ſuch Power was Veſted by Chriſt in any Church. All the reſt of his Eſſay, is as idle and Frivolous, about Excommunication in the Primitive Times, that Delivering men up to Satan for the Deſtruction of the Fleſh, was the putting them from under Gods Protection into the Power of the Divel, to inflict Puniſhments on their Bodys, and this way of Church-Chaſtizing continued till the Empire grew Chriſtian, and then the Divel was the Churches *Lictor* no longer, but the Civil Magiſtrate took his place. So that the meaning now of Delivering a man to Satan for the Deſtruction of the Fleſh, is the Delivering them to the Civil Magiſtrate, to Afflict his Body, Confiſcate his Eſtate, *&c.* And why is he Delivered to the Civil Magiſtrate, if the Church hath a Power, as the Compeller ſaith? This is the Sum of the reſt of the Diſcourſe, which he may put in his Pocket. I think no Underſtanding Chriſtian will be ſhamd with ſuch Divinity, and if he be no better in the Pulpit then the Preſs, I doubt his Club-Arguments, beſides his Slovenly Looſe Way of Reaſoning, will but little anſwer the true end of a Miniſter of the Goſpel. The Lord grant him a Spirit more conformable to his Pretended Lord and Maſter, of Love, Meekneſs, Evidence and Demonſtration, and not devour the Flock inſtead of Feeding it.

I ſhall conclude with him, and tell him, that the loud Clamours (as he calls them) in your ears of ſome, and your cries unto God ſtands Good, and not in the leaſt ſhaken in its Juſtice, by what the Pamphleteer hath ſaid. Let the Reader take it again, and judge of the Reaſonableneſs of it. p. 5.

What muſt men be driven like Beaſts? [To the Lords Supper] *muſt they be Compelled to that ſervice which ought to be Free and Voluntary? is this Chriſtian Dealing, or the way to make Converts? Can this bring men to Church* [i.e. to be Allowable Church-members] *or Engage them to offer a Reaſonable ſervice there? It may poſſibly make Hyppocrites, and cauſe Time-ſervers to come in; but ſure the Faith of men cannot be forced, nor they ever brought in Love with Religion, or the ſervice of it, by ſuch means.* And this is the *Frowardneſs and Peeviſhneſs* of ſome Men (as he ſaith) that they ſtand ſtill while he pinches their Fingers between the Church doors, without ſo much as Crying, Oh! Among all the places, produced by him for his armed Force, to bring men to the Sacrament of the Lords

Supper.

Supper, I Wonder he makes no mention of a Parable of the same kind, with *Luke* 14. 23. of that *Mat*, 22. 10, 11. *When the King going in to see the Guests as they sate, found One that had not on the Wedding Garment*; and you see how he is dealt with, which Parable he had as much Reason to apply to the Sacrament, as the other; but these passages were too hot broth for him, and so indeed were all the other places mentioned by him, which he doth but Snap at, dares not chop his Logick much with them.

If this place, *Mat.*22 11,12. be applyed by him, to the Sacrament of the Lords Supper, (there being I say as much, or more Reason for it then for that of *Luke*, and by the Opinion of most Interpreters of the same purport and Design; if not the same Parable variously Expresst by the two Evangelists,) then there can be no greater Argument from any place against his Compulsion to the Lords Supper.

For the *Answer* had been easie and ready to the King that came in to see his Guests, and said *vers.*12. *Friend how camest thou hither, not having thy Wedding Garment?* He need not have been silent, but would have had a just Plea for himself; My Lord and King, I have this to say, I had no intent to come to your Table, looked upon such a wicked profane varlett as my self, unfit for it; but your Officers took me by force, and brought me in, or they shewed me your Edict, that if I came not in, I must be taken, and cast into Prison without Bail or mainprize for Life, to the utter undoing of me and my Family; for fear of which, and that I might timously prevent the danger, I came in, not suspecting that you would ever call me to an account, for not coming without a Wedding Garment, when you knew I had none, nor ever like to have any, unless you gave it me; Now had you only Invited me, and given me time to accept of your Grace and Favour, I should have taken an Opportunity to have come and Begged a better Garment, where I am assured I should not have been Denyed, before I had come to your Feast; but I was frighted away by your Officers, that I came without any Consideration, not well knowing what I did, or what I had on, but ran with the rest of my Company in obedience to your Majesties Commands; and is this the Reward that I must now have, to be bound Hand and Feet, and cast into outer darkness?

First,

Lastly, I Argue from the Opinion and Determination of the Church of *England*, in this matter as we have it fully Expressed, in the Articles, Common Prayer Book, and Homilies.

First, We shall begin with the *Articles* of the Church of *England*, and Name only two, *Viz.* *Article* 19. and 29. For though some others reach the Case by good Inference, these do it in Terms plain enough to any Intelligent Person.

Article XIX.

The visible Church of Christ *is a Congregation of Faithful Men, in the which the pure Word of God is Preached, and the Sacraments be duely Administred, according to Christs Holy Ordinance, in all those things that of Necessity are requisite to the same.*

I defy that Dissenter, or pity him, that owns not, and is not ready to embrace this Description of a Church. Now all Faithful Men will be willing and free to joyn unto such a Church as is here Described; and those that are not so, or will not shew themselves so, by joyning with some Congregation of Faithful Men, such a Congregation had rather have their room, than their Company by force and Compulsion; for they are sufficiently assured, that if they would not joyn themselves no other way, that by Compulsion they should bring in none, but Swine or Hypocrites. And how will a Congregation of Faithful Men, by this means in a little while, degenerate into a Synagogue of *Satan?* Besides, as the Apostle saith, *What have we to do to Judge, i. e.* Exercise Church Discipline of Excommunication, on *them that are without, i. e.* Adult *Non-Communicants*, or such as never offered themselves. The next is

Article

Article XXIX.

Of the Wicked that Eat and Drink not the Body of *Christ*, in the use of the Lords Supper.

The Wicked and such as be void of the lively Faith, although they do Carnally and Visibly press with the Teeth (as S. Augustin *saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they Partakers of Christ; but rather to their Condemnation do Eat and Drink the Sign or Sacrament of so great a thing.*

Is it not then contrary to Common sense and Reason, to Believe the Church intended to Compel and drive in Wicked Men, to Press those Elements with their Teeth, and that to their own apparent Damnation? No rational Man can ever Believe, it was the Intention of the Composers of those Articles; but that the Wicked Men they mean, are Cloaked Hypocrites, that creep unawares into the Congregation of the Faithful.

In the Catechism, the last *Quest.* is,

Question. *What is required of them, who come to the Lords Supper?*

Answer. *To Examine themselves whether they repent them truly of their former Sins, stedfastly purposing to lead a New Life; have a lively Faith in Gods Mercy through Christ, with a thankful Remembrance of his Death, and be in Charity with all Men.*

1. Here is manifestly a Duty required by the Church, Self-Examination. (2) A Judgment allowed to every Man upon this Examination, whether he be fit or no, and Liberty of Acting also thereupon, according as he finds himself by a due and serious Examination: And lastly, a Description of the Qualifications that he ought to find in himself, before he presume to come, which are of great Importance; and a Mans own Conscience ought to Govern him against all the World. 1. Whether he doth truely repent of former Sins. 2. Whether he steadfastly purpose to lead a new Life. 3. Whether he hath a lively Faith in Gods Mercy thorow Christ. 4. A thankful Remembrance of his Death. 5. Be in Charity with all Men, then especially with those he Communicates with.

Where's your Compulsion now? Must a Man be Compelled to come to this Ordinance, whether he doth, or can Examine himself or no? Or whether he finds these Qualifications in himself or no? What is that, but Church Tyranny?

In the Rubrick of Confirmation is this Order;

There shall none be admitted to the Holy Communion, until such time as he be Confirmed.

Here is another Bar to the Communion. Here is something else to be done, besides whipping them in. They are not to be admitted if they Offer themselves before they be Confirmed. And how many are Excommunicated and Imprisoned for not coming, who never were Confirmed?

Hence we see, that the Church did not look upon People, to be made Church Members, fit for full Communion by Infant Baptism, an Act done on them in non-Age; but that when they were Adult, they expected such should Offer themselves freely to the Bishop, to be admitted into full Communion: When they were to be Examined by the Bishop, or his Substitute, in the Grounds of Christian Religion, and consequently of their Ability for self Examination; and then were by the Ceremony of laying on of hands and the Bishops Prayer, to be admitted to full Communion. How will Compulsion find room here?

In the Order of Administration of the Lords Supper, or Holy Communion,

The Rubrick hath these ensuing Precepts.

First, *So many as intend to be partakers of the Holy Communion, shall signify their names to the Curate, at least the day before.*

It should have been, according to the mind of our Compellers, That all the Parishioners shall be Warned before Easter, by the Curate and Church-Wardens, to come then unto the Lords Supper, upon the Pain of present Excommunication, &c.

Rubric. *And if any of those be an open and Notorious Evil Liver, or have done any wrong to his Neighbours by Word, or Deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to the Lords Table, until he hath openly declared himself, to have truely repented and amended his former naughty Life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompenced the Parties to whom he hath done wrong, or at least Declare himself to be in full purpose so to do, as soon as he conveniently may.*

Here is another Bar. It seems then that the Church allows not of Compulsion of such as cheat their Creditors by breaking, &c. to come to the Communion; and that our Congregations in former times had rather have their Room than their Company.

Rubric. *The same Order shall the Curate use with those betwixt whom he perceiveth Malice and hatred to Reign, not Suffering them to be partakers of the Lords Table, until he know them to be Reconciled. And if one of the Parties so at variance be content to forgive from the bottom of his Heart, all that the other hath trespassed against*

him, and to make amends for what he himself hath offended [here is a hard task] *and the other Party will not be perswaded to a Godly Unity, but remain still in his frowardness and Malice: The Minister in that case, ought to admit the Penitent Person to the Holy Communion, and not him that is obstinate.*

Now it's to be supposed, that these do both earnestly press to come to the Communion; They are not to be Compelled, and then thrust off again, either of them; for then the Church hath an Instrument, called, *a Plucker to her, and a Thruster from her:* But in case, both these Parties come to Offer themselves, then *Sub Judice lis est*, and the Curate must judge which shall come, and who shall not come. So that the Church allows them that are at Variance, a Liberty of Offering, or not Offering themselves, one or both: If but one onely, or neither Offer, they will save the Curate a great deal of Labour, and the Congregation may be well enough, and more quiet without the Company of such wranglers. If Ministers did take this course, as is here prescribed and commanded by the Church, and set aside all Notorious Evil Livers (making a strict Inquisition, as they ought among their Parishioners in Order thereunto) and require them, if they Offered themselves, to give Publick Satisfaction to the Congregation, but once, I dare say he would be troubled no more with them in this kind.

2*dly*. And if all Persons that have wronged, injured, and defrauded their Neighbours, and all Persons that are Maliciously bent against some or other, were thus set aside; I believe there would be very little room for Compulsion, in many Parishes. But that all these Sorts are to be kept off, and therefore not Compelled in, we have the Churches clear full Determination, and peremptory Command, which is established by Law. Therefore all Church Compellers are manifest presumptuous Breakers of the Laws and Statutes of this Realm.

Before the approach to the Communion, are certain Exhortations to be read by the Curate, one or the other, as the matter requireth.

In the first Exhortation, we have abundantly enough to Confirm our Assertion, That Compulsion to the Holy Communion, seems no where to be intended by the Church, to any Man that understands plain *English*, and Sense; But that every one is left to take the first step of his motion towards this Ordinance, from the

the Judgment of his own Conscience, as he finds it upon Examination; and doth this impartially, Seriously, and thorowly; so that he do not deceive himself in his Judgment upon himself, nor Acting accordingly in his approaches to this Ordinance, lest he be Guilty of the Blood of Christ, and encrease his Condemnation: In which there are these Passages.

"My duty is to exhort you to consider the dignity of that holy "Mystery, and the great Peril of the unworthy Receiving thereof; "and so to Search and Examine your own Consciences (and that "not lightly, and after the manner of Dissemblers with God; but "so) that ye may come holy and clean to such an Heavenly Feast, "in the Marriage Garment required by God in Holy Scripture, and "be received as worthy Partakers of that Holy Table. The way "and means thereto is:

First. To examine your Lives and Conversations by the Rule of Gods Commandments; and wherein soever you shall perceive your selves to have Offended by Will, Word or Deed, there to bewail your own Sinfulness, and to confess your selves to Almighty God, with full purpose of amendment of Life. And if you shall perceive your Offences to be such as are not only against God, but also against your Neighbours; then you shall reconcile your selves unto them, being ready to make Restitution and Satisfaction, &c. For otherwise the Receiving the Holy Communion doth nothing else but increase your Damnation.

And how can any Minister of Christ, have the Face and Conscience to Compel any Person to come to this Sacrament, to increase his Damnation, which he knows some men will do, *viz.* such as plainly refuse to do those things which they are exhorted to by him; and many upon Self-Examination, if they be enquired of, or required to come, will tell you they are Conscious to themselves, that they live such a life of Sin and Wickedness, that they dare not approach to so Sacred an Ordinance, as they understand that to be, till a work of Reformation be wrought in them.

And because it is Requisite, that no man should come to the Holy Communion, but with a full trust in Gods Mercy, and with a quiet Conscience, [Mark these two Qualifications] *Therefore if there be any of you, who by this means cannot quiet his Conscience---Let him come to me, or some Discreet and Learned Minister of Gods Word,* [i.e. be-

fore he comes to Partake] *and open his grief, that by the Miniſtry of Gods Holy Word, he may receive the benefit of* Abſolution *together with Ghoſtly Comfort and Advice, to the quieting of his Conſcience, and avoiding all ſcruple and doubtfulneſs.*

Now our Tantivy Compellers way of Proceeding is otherwiſe: Firſt, The Church-wardens are ſent to warn them to come to Receive at ſuch a time.

Secondly, If they come not, they are Preſented; after which, there is received no Plea for not coming, but are Admoniſhed, and nothing will ſerve but promiſe or obligation to come by ſuch a time, fit or not fit; if this be not obtained, the Refuſer is Excommunicated, aggravated, ſignified againſt, a Writ comes out againſt him, takes him and caſts him into Priſon without Bail or Mainprize; and this is the way practiſed for the quieting Conſcience, and avoiding all ſcruple and doubtfulneſs. And if they pretended Conſcience, and then chance by theſe Compulſions to be brought to comply, or do comply before for fear of them, they call them all the Knaves, Rogues, and Hypocrites in the world.

2. If he ſees the People negligent in coming, the Curate is to Read the following Exhortation. In all, which is not one Word to threaten Compulſion by external force; but Invitations, Arguments of Perſwaſion, Removal of Objections, which might ariſe againſt themſelves in ſelf-Examination; as alſo ſome mild Rebukes, for not Endeavouring to repent and amend their Lives, that they might be better qualified: As this,

If any Man ſay, I am a grievous Sinner, and therefore am afraid to come; Wherefore then do ye not repent and amend?

So that the Objection is allowed, but they reproved for their not endeavouring to remove that cauſe which they find in themſelves, by true Repentance and Amendment of Life; which neceſſarily infers that ſuch as have not done ſo, have a ſufficient Reaſon upon Examination, to abſent till they do repent; and that till then, and that it doth appear to the Church, it is ſo far from Compelling them, that it would have the doors of Fellowſhip ſhut againſt them. Here's not one word ſpoken to the Church-Wardens to Preſent them; nor of the danger of the Spiritual Court's

Court's proceeding againſt them, Excommunicating them, and delivering them over to Secular Powers, in Caſe they come not.

The next Exhortation, which take at large, is full to the ſame thing, and ſhews that formerly the Church was of *St. Paul*'s Opinion, in the matter of coming to the *Sacrament*: How ſhe came to be now of another mind God knows; but we are ſenſible of the dire effects of it.

Dearly Beloved in the Lord You that mind to come to the Holy Communion of the Body and Blood of our Saviour Chriſt, muſt conſider how Saint Paul *Exhorteth all perſons* diligently to Try and Examine themſelves, before they preſume to Eat of that Bread, and Drink of that Cup.

For as the benefit is great, if with a True Penitent Heart, and Lively Faith, we receive that holy Sacrament, (for then we Spiritually Eat the Fleſh of Chriſt, and Drink his Blood; then we dwell in Chriſt, and Chriſt in us *) So is the danger great, if we Receive the ſame unworthily. For then we are guilty of the Body and Blood of Chriſt our Saviour*, we Eat and Drink our own Damnation, not conſidering the Lords Body; *We kindle Gods Wrath againſt us; We provoke him to plague us with divers Diſeaſes, and ſundry kinds of Death.*

Judge therefore your ſelves Brethren, that ye be not juged of the Lord; Repent ye truly of your Sins paſt, have a Lively and Stedfaſt Faith in Chriſt our Saviour, amend your Lives, and be in perfect Charity with all men. So ſhall ye be meet Partakers of theſe Holy Myſteries.

Then ſhall the Miniſter ſay to them that come to receive the Communion,

You that do truly and earneſtly Repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to live a new life, following the Commandments of God,

and walking from henceforth in his holy ways, draw near with me, and take this Holy Sacrament.

Here is in this Invitation a Deſcription of ſuch, and ſuch one-ly, as the Church approves of as fit Communicants, exclusive of all others that are not ſo Qualified. So that you ſee it is a-gainſt Compulſion, there being not the leaſt mention of it in the Articles, or Common Prayer; but all againſt it.

I know the laſt Note in the *Rubrick*, after the Communion, will be Objected againſt us; what concerns this point, is as followes.

And Note, that every Pariſhioner ſhall Communicate, at the leaſt three times in the Year, of which Eaſter ſhall be one, and ſhall alſo receive the Sacraments and other Rites, according as is in this Book appointed.

Theſe are the Words in the *Common-Prayer* Book, eſtabliſhed in the firſt of *King James*, tho' in that eſtabliſhed ſince by his preſent Majeſty, there is left out this clauſe [*ſhall alſo receive the Sacraments and other Rites, as is in this Book appointed*] which ſufficiently ſhews the Original Intention.

It is not to be ſuppoſed by any Rational and Charitable Man, that the Church intended by this Notation, to render all that was ſaid before, Vain and Frivolous, *viz.* That Perſons were requi-red to do ſuch and ſuch Duties, to repent of ſuch and ſuch Sins, to be Baptized, and Confirmed, before they were admitted to the Communion; for if all Adult Perſons were abſolutely required thereby to come to the Sacraments, what need all the fore-mentioned Caution in admittance; if Ignorant, Swearers, Drun-kards, Whore-mongers; thoſe known it may be by their Neigh-bours to be ſo, were to come without Exception, what need all thoſe meaſures, which the Church hath Directed to take to pre-vent the ſame? Nay if Sober Men be allowed a Judgment of them-ſelves, of their own fitneſs, it cannot be thought that the Church intended to Enforce them contrary to that Judgement. But we are far from Believing any ſuch thing; but that this Note is to be un-derſtood with a neceſſary *Proviſo*.

Provided your ſaid Pariſhioners are ſo and ſo Qualified, as to Anſwer the Rules of Self-Examination, and thoſe perſcribed for the Satisfaction of the Congregation, with whom they are to Communicate; then the Church does wiſh, deſire, and admoniſh them to Communicate as often as opportunity may ſerve, at leaſt three

three times a Year, of which *Easter* to be one: And this since I am the more Confirmed in, by Expres words of the Rubrick of the *Common-Prayer*, [*that of the first of* King James] *According as is in this Book appointed*, &c. *Canon* 21. Its said, *In every Parish*, &c. *the Holy Communion shall be Ministred by the Parson, Vicar.* &c. *And at such times as every Parishioner shall Communicate, at least thrice in the Year, (whereof Easter to be one) according as they are appointed by the Book of Common Prayer*; so that this Note in the *Common Prayer*, concerns the Minister more then the People, *viz.* that he is to be ready to Administer it so often to them that come and Offer themselves.

For further Confirmation of the mind of our Church, Ancient as well as Modern; I shall only alledg some Expressions out of that Excellent *Homily concerning the Sacrament*, and so conclude this discourse.

In the *Homily* concerning the *Sacrament*,

The First Part.

"ST. Peter saith, *He that Eateth and Drinketh Unworthily,* "*Eateth and Drinketh Damnation.* Wherefore, that it be not "said to us, as it was to the Guest of that great Supper, *Friend,* "*how camest thou in not having thy Marriage Garment?* and that we "may Fruitfully use St. *Pauls* Counsel, *Let a man prove himself, and* "*so Eat of that Bread, and Drink of that Cup:* We must certainly "know, that three things are requisite in him, that would "seemly, and as becometh such high Mysteries, resort to the "Lords Table, *i. e.* 1. A Right and Worthy Estimation of this "Mystery. 2. To come in a sure Faith. 3. To have Newness and "Pureness of Life to succeed the same.

"As concerning the first thing, this we may assuredly perswade "our selves; That the Ignorant man can neither worthily esteem, "nor effectually use those marvellous Graces and Benefits offered and "exhibited in the Supper, but either will Lightly Regard them, to no "small Offence, or utterly condemn them to his utter Destruction.

"This Table is not for Chattering Jays, (saith St. *Chrysostom*) "but for Eagles who fly thither where the Dead Body lyeth.

"Wherefore we learn that both more perfect Knowledge is Re-"quired at this time at our hands, & that the ignorant cannot with "Benefit and Profit, Exercise himself in the Lords Sacraments.

" Bnt to come nigher to the matter, St. *Paul* blameth the *Corin-*
" *thians* for the Prophaning the Lords Supper, and concludeth that I-
" gnorance both of the thing it self, and the Signification thereof,
" was the Cause of the Abuse; for they came thither irreverently,
" not discerning the Lords Body.

"It is well known that the meat we seek for in this Supper is Spiri-
" tual Food, the Nourishment of the Soul is a Heavenly Refection,
" and not earthly; an invisible meat, not Bodily; a Ghostly Sub-
" stance, not Carnal; So that to think that without Faith we may
" enjoy the Eating and Drinking thereof, or that it is but a Fruition;
" is but to dream a Gross Carnal Feeding, basely Objecting and
" binding our selves to the Elements of the Creatures.

" Thus we see (beloved) that Resorting to this Table we
" must pluck up all the Roots of Infidelity, all distrust in Gods
" Promises, that we make our selves Living Members of Christs
" Body. For the Unbelievers and Faithless cannot Feed upon that
" precious Body, when as the Faithful have their life and abiding,
" their Union, and as it were their incorporation with him. Where-
" fore let us prove and try our selves, unfeignedly, without Flat-
" tering our selves, whether we be plants of the fruitful Olive,
" living Branches of the true Vine, Members indeed of Christs My-
" stical Body, whether God hath purified our Hearts by Faith, to
" the Sincere Acknowledgment of his Gospel, and Embracing of
" his Mercies in Christ Jesus. So that at this Table we receive not
" only the outward Sacrament, but the Spiritual thing also; not the
" Figure but the Truth; not the Shadow, but the Body; not to
" Death, but to life; not to Destruction, but to Salvation, which
" God grant us to do, through Jesus Christ, *&c.*

In the Second Part of the Homily of worthy receiving.

" NOw follows the Third thing necessary in him that would not
" Eat of this Bread, nor Drink of this Cup unworthily; which
" is Newness of Life, and Godliness of Conversation. For New-
" ness of Life, as Fruits of Faith, are required in the partakers of
" this Table. And commenting upon 1 *Cor.* 10. 5 saith, *God overthrew*
" *those in the Wilderness for Example*; that is, that we Christians
" should

" should take heed, we resort unto our Sacraments with Holiness " of Life, not Trusting in the outward Receiving it, and infected " with Corrupt and Uncharitable manners; for this Sentence of " God must always be justified, [*Observe this*] I will have Mercy and " not Sacrifice.

God nor the Church would not have Men forced into their further Condemnation; not according to the Compellers, who will have Sacrifice, and not Mercy; Sacrifice by right or wrong.

" Furthermore, for Newness of Life, it's to be Noted that *St.* " *Paul* writeth that we being many, are one Bread and one Body, for " all be partakers of one Bread; declaring thereby not only our " Communion with Christ, but that unity also, wherein they that " Eat at this Table, should be knit together, not by Dissention, " Vain Glory, *&c.* In respect of which strait knot of Charity, " the True Christians in the primitive Church, called this *Supper* " *Love*; [*surely then the Communicants were not haled, drove and cudgeld in, and sate together like Daniel and the Lyons in the Den,*] " as if they should say none ought to sit down there, that were out " of Love and Charity, who bears grudge and vengeance in his " Heart, [*such as our Compellers are, and the Compelled must needs be.*] " But O wretched Creatures that we be! without Recon- " ciliation of our Brethren, whom we have offended without satis- " fying them, whom we have caused to fall without any thought of " Compassion towards them, whom we might easily receive, with- " out any Conscience of Slander, Disdain, Misreport, Division, " Rancour, or inward Bitterness, yea being assembled with the " cloaked hatred of *Cain*, with the long-Coloured Malice of *Esau*, " with the Dissembled Fallhood of *Joab*, dare ye to come up to these " Sacred and fearful Mysteries? O Man! whither rushest thou un- " advisedly? [*whither the Compellers force me to go; they will undo me and my Family, otherwise I would not come; I must venture the Damning my Soul, rather than lie in Prison, and see my Wife and Children go about a Begging.*] " Its a Table of " Peace, and thou art given to Fight; Its a Table of Singleness, and " thou art Imagining mischief; its a Table of quietness, and thou " art given to Debate; a Table of Pity, and thou art unmerciful. [*Sure a Compeller then is no good Communicant. I can't see how the Compelled and Compeller can ever Communicate comfortably together*;] " Dost thou neither fear God, the maker of " this Feast, nor reverence his Christ, the Refection and Meat, nor

" regardeſt his Spouſe, his well-beloved Gueſt, nor weigheſt thine " own Conſcience which is ſometimes thine inward accuſer? Where- " fore, O Man! tender thine own Salvation; Examine and try thy " good Will and Love towards the Children of God, the Members " of Chriſt, the Heirs of the Heavenly Heritage, yea towards the " Image of God, that Excellent Creature thine own Soul, [*which the Comp lers regard no more than a Dog,*] --- " Laſt of all, as there " is here the Myſtery of Peace, and Sacrament of Chriſtian Society, " whereby we underſtand what the ſincere Love ought to be betwixt " the true Communicants; So here be the tokens of pureneſs and " Innocency of Life, whereby we perceive that we ought to purge " our own Souls from all Uncleanneſs, Iniquity and Wickedneſs, " leſt we receive the Myſtical Bread, (as *Origen* ſaith) we Eat it in " an unclean place, as is in a Soul Defiled and Polluted with Sin.

" In *Moſes*'s Law, the Man that did Eat of the Sacrifice of Thankſ- " giving with his Uncleanneſs upon him, ſhould be deſtroyed from " his People, and ſhall we think that the Wicked and Sinful Perſon " ſhall be Excuſed at the Table of the Lord?

" For ſure if we do not with earneſt Repentance cleanſe the Filthy " Stomach of our Souls, it muſt needs come to paſs, that Wholſome " Meat, received into a raw Stomach, corrupteth and marreth all, " and is the cauſe of further Sickneſs; So ſhall we Eat this Whol- " ſome Bread, and Drink this Cup, to our Eternal Deſtruction; " Thus we, and not others, muſt thorowly Examine and not lightly " look above our ſelves. [*It is evident the Church allowed every Man a Judgment of himſelf, and a Liberty to act accordingly, without Compulſion this way or that, before he Offers himſelf to this Ordinance,*] and not other Men [*to Judge them, for Offering themſelves, or not Offering themſelves,*] " our own " Conſciences, not other Mens Lives: Which we ought to do up- " rightly, truely, and without juſt Corrections.

" O! [*ſaith St. Chryſoſtome,*] let no *Judas* reſort to this Table, " let no Covetous Perſon approach; if any be a Diſciple let him be " preſent: For *Chriſt* ſaith, *With my Diſciples I make my Paſſover*; " why cryed the *Deacon* in the primitive Church, If any be Holy, " let him draw near? Why did they Celebrate thoſe Myſteries, the " Quire Door being ſhut? Why were the Publick Penitents and " Learners in Religion [*not Compelled in*] Commanded at this " time to avoid? [*it ſeems the Church was not ſo forward, to fetch them*

them in by Droves,] "Was it not, because this Table received "no Unholy and Unclean, or Sinful Guests? Wherefore if Ser- "vants dare not presume to come to an Earthly Masters Table, "whom they have offended; Let us take heed, we come not with our "Sins un-examined into this presence of our Lord and Judge.

"If they be worthy blame, which kiss the Princes hand with a "Filthy and Unclean Mouth, shall then he be blameless which with "stinking Mouth, full of Covetousness, Fornication, Drunken- "ness, Pride, full of wretched Cogitations and thoughts, doeth "breath out Iniquity and Uncleanness on the Bread and Cup of "our Lord?

Reader, I have so high a Valuation of the True Christian Gospel-Spirit, so Exactly agreeable to the mind of *Christ*, in this *Homily*, that for thy sake I had like to have Epitomiz'd it, as the *Dr.* did *Zabarel*; and I do Declare that I left out none for dislike of it, but for brevity sake; but Transcribed the more, for the Benefit of free and Voluntary Communicants, being sensible how few are acquainted with it, and the sound and sincere Profession and Practice of Religion, that manifested it self in our first Reformers, to see how far they were from this Rigorous Compelling Spirit, now Exercised and Pleaded for; Yea they looked upon it as Destructive to the Spirituality and purity of Religion required by *Christ*, and aimed at by them, to be introduced by all possible and Lawful ways and means, and designed not either to countenance the Spirit of Compulsion, by which the *Romanists* maintained their Church, nor to rest contented with those first steps and Progresses in Reformation, which they had made, which many in our times are so far from heeding and proceeding forward in, that they endeavour to cast dirt upon them, and obliterate them, yea with might and main to hasten their return into *Egypt*: for what *Doctrine* and Practice ever served, or is like to serve the Church of *Rome*, more effectually than this of Compulsion, under which they intrude all the Inquisitions and Fiery Tryals of the Poor Saints, for not coming to the Mass: and that which is sawce for a Goose, is so for a Gander also.

The *Reader* may also take notice of the Twenty sixth *Canon* Intituled,

Notorious Offenders not to be admitted to Communion.

No Minister shall in any wise admit to the receiving of the Holy Communion, any of his care or Flock, which be openly known to Live in Sin Notorious, without Repentance, nor any who have Maliciously and openly Contended with their Neighbours, till they be reconciled; nor any Church Wardens, or Side-Men, who having taken their Oaths to present to their Ordinaries, all such Publick Offences as they are particularly Charged to Enquire of, in their several Parishes, shall (notwithstanding their said Oaths, and their Faithful discharging of them, is the Chief means whereby Publick Sins and Offences may be reformed and Punished,) wittingly and willingly, Desperately and Irreligiously, incur the horrible Crime of Perjury, either in neglecting, or in refusing, to Present such of the said Enormities and Publick Offences, as they know themselves to be committed in their said Parishes, and are Notoriously Offensive to the Congregation there, although they be urged by some of their Neighbours, or by their Minister, or their Ordinary himself, to discharge their Consciences by Presenting of them, and not to incur so desperately the said horrible Sin of Perjury.

Hence we gather, that the Church intended not, that Men should be Presented immediately for *Non-Communicants*; But for Living in the Commission of Notorious Offences, the true cause of Excommunication of any Church-Member, according to the Rules of the Gospel, and the sence of the Church.

FINIS.

ERRATA.

Pag. 3. l. 9. for *him* r. *them*, pag. 5. l. 30. read ὑμῶν pag. 6. l. 17. for *it* r. *is* Pag. 7. l. 17. r. καπηλεύων τὸν λόγον τοῦ Θεοῦ Pag. 8. l. 15 for *many* r. *main* pag. 9. l. 8. r. *At-Ergo*. l. 16. for *their* r. *the* pag. 12. l. 24. after *have*, dele *not* pag. 16. l. 13. r. *Non-Members* pag. 25. l. 15. r. *to come to the Lords Table.*

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